

1782

AN  
ANSWER  
TO  
Mr. Blaco's  
APOLOGY,

As it respects

HIS KING, his COUNTRY,  
his CONSCIENCE, and his  
GOD.

By a STUDENT of Oxford.

Videsne, facram metiente te viam  
Cum his ter ulnarum togâ,  
Ut ora vertat huc & huc euntium  
Liberrima indignatio?

HORAT.

LONDON:  
Printed for W. BIZETT in St. Cle-  
ments Church-yard.

MDCCLV.

ANSWER

TO

Mr. B—'s

APOLOGY

As is expected

His KINGDOM and his COUNTRY



By a Student of Oxford

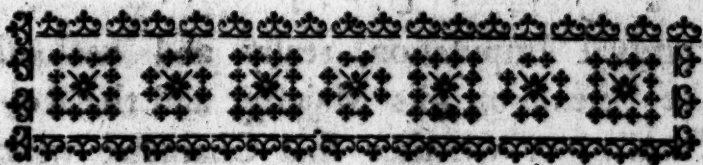
Written, having occasion to them  
Gave his own situation to  
Of our nation has to the children  
Liberation indignation?

HORAT.

LONDON:

Printed for W. BIRCH in St. CH.  
about Church-yard.

MDCCLV.



A N

A N S W E R

T O

Mr. *B—w's*

A P O L O G Y.

THE *Monthly Review* having considered the Two Editions of Mr. *B—w's* Apology, in a Letter to Dr. *King*, and its being yet unanswered; as a Justification of the Uprightness of that Gentleman's Behaviour in the Action which has stamped him with the Name of Informer, I imagined it would not be Time mispent to examine the Merits of this Apology; to see whether by that Performance he is fairly disculpated from that

A 2

criminal



criminal Imputation, really and zealously the Friend of His Majesty, and the Royal Family; or whether that Character which was distinguished and detested by Ancients and Moderns, as *Delator* and *Informer*, is justly imputed to him.

To this Enquiry Humanity alone determined me; I imagined, if he was unjustly treated in this Affair, that it was cruel to brand Innocence with Infamy; and if his Actions corresponded to the Idea of *Informer*, that the Words, *Council* of *Windsor*, F. R. S. and Holy Orders were Concomitants, which ought not to appear in Company with the Name of *B——w*.

I was under some Apprehension also, that many Men inclining to the same Cause, and presuming, from the Reason already mentioned; and from a Third Edition, which in the *Evening Advertiser* has been mentioned as being hindered from Publication in the *London Evening Post*, that it was unanswerable, because hitherto unanswered, might thence be induced to tread the same Paths to Honours and Profit, the last of which has



has already taken too strong Possession of the human Mind; and that the Consciences of Men were already too little bound by the Obligations of Society, without lessening the Motives to Virtue, by taking off the *Stigma* which for Ages has been the Attendant of the Word *Informer*.

The Motives then which Mr. B——w has given, as inducing him to acquaint the University Magistrate at first, and the Secretary of State at last, with the treasonable Behaviour of the Three Young Men, mentioned in his Information, were such as, without Doubt, a Conscience justly animated with Zeal for his Sovereign, and Regard for the sacred Nature of an Oath, might follow, void of all Blame, if not with Approbation.

Oaths should be kept as sacred, and observed with the utmost religious Attention, trifling with such Obligations in any Country must be attended with the most pernicious Effects, which can possibly be permitted to exist in a Nation; therefore, if Mr. B——w was actuated to the Information which he made

made by Love of Truth, Uprightness of Conscience, Zeal to the Royal Family, or Fear of offending God, as he professes; no Terms can be contrived with Harshness sufficient to express the Behaviour of Dr. King and Others who have endeavoured to defame his Character, and make the Word *B——w* convey the infamous Idea of *Informer* to all Eyes which behold it.

The Nature and Obligation of an Oath on the Consciences of all such who take them, are supposed to be, that they declare *the Truth, the whole Truth, and nothing but the Truth*; the Deposition must answer these Three Conditions, otherwise, as he that tells Half the Truth tells a Whole Lye, equal with him that speaks more than Truth; so he that swears Half the Truth swears a Whole Perjury, alike with him that swears more than Truth,

It seems Mr. *B——w* was induced to the Information not from One Oath alone, he had taken Two, which, perhaps, in a Mind formed with all that Scrupulousness which he insinuates his to be, might be looked upon

upon as a farther Obligation on him to the performing what he did, than *One Oath* only.

The First was that which was peculiar to him as a Student of the University; he was bound as an Annual Officer, whose Duty it is to keep in their respective Streets (if Occasion so require) the Peace of our Lord the King, and of the University, to seize and reprimand young Scholars lounging about or behaving themselves indecently in those Streets, and to call those who are disobedient to their Authority, before the Vice Chancellor and the Proctors,

This then was a solemn Obligation on Mr. B——w to act as he did; let us see if this conscientious Man behaved in strict Conformity to it.

It must be acknowledged, that this Oath, like all others, can bind no farther than it expresses.

Mr. B——w says, in his Pamphlet of Apology, “ On *Tuesday* the 23d Day of *February*, 1747, I was in a private Room  
at



“ at *Winter's* Coffee-House, near the High  
 “ Street in *Oxford*; about Seven o'Clock in  
 “ the Evening a Person belonging to *Winter's*  
 “ Coffee-House came into the Room, and  
 “ told us, that there were a Number of  
 “ Gownsmen at the Door shouting, ~~King~~  
 “ *James*, for ever, ~~Prince Charles~~, and other  
 “ treasonable Words; upon which, I thought  
 “ myself doubly bound to take Notice of the  
 “ Treason; because I had taken the Oath  
 “ of Abjuration, and had been invested by  
 “ the University with the Authority of an  
 “ Officer in *that particular Street*.” This  
 laudable Zeal then for the suppressing this  
 indecent Riot, and officious Act of Magistracy  
 in searching Occasions to shew his Regard  
 for his King and the University carried him,  
 perhaps, in the Opinion of some scrupulous  
 Persons, beyond the Obligation of his Oath,  
 as a Magistrate; for as he himself expresses  
 it, he had been invested with the Authority  
 of *that particular Street*, that is, *High Street*.

At the Return of the Rioters to this  
 Coffee-House, which is NEAR *High Street*,  
 Mr. B——w heard the same treasonable  
 Expressions, ART. III. Now Mr. B——w's  
 being

being sworn to superintend *High Street* did not oblige him, by the *Nature* of his Oath, to superintend a Coffee-House NEAR *High Street*, any more than a Writ, issued by the Sheriff of One County, authorizes a Bailiff to seize a Person in the Parts of another, where the Two Counties join, Proximity in this Case effecting nothing; the Rioters therefore were not within the Limits of his Jurisdiction.

From thence they proceeded down *High Street*, ART. IV. [when they were within the Limits of his Authority] and Mr. B——w followed them, where he heard them uttering the same Treason, almost in One continued Shout, and from thence into *St. Mary-ball Lane*; and in this Lane, opposite *Oriel College*, he saw the Rioters, to the Number of about Seven, standing, and continuing to shout, as above, ART. V.

Here again, Mr. B——w seems to have been carried by Zeal for the University into an Intemperance of Magistracy; the same Ardor which made him forget at the Beginning, that a House NEAR *High Street* could not be  
in

*in it*, continued to prevent him from remembering, that *St. Mary-ball Lane* was *out of High Street*. This Zeal however, of exceeding the Obligation of an Oath, though it may be vindicated in this Place, it is possible may be culpable in another, and many People be induced to imagine, that he who thinks an Oath obliges him to a Duty, which is not contained in it, may surmise also, that an Excess of strict Truth may be sometimes not hesitated at by Men of such latitudinarian and impetuous Zeal in particular Causes. In strict Obedience to this Oath Mr. B——w may have been therefore thought by many to have exceeded the Obligation, both in the Beginning and End of this Account; and therefore, that he had no Right to avail himself of it in his Apology in Vindication of his Behaviour.

However, happy for Mr. B——w he had Two Strings to his Bow, and though the Oath as a Magistrate might not justify him in this Behaviour, yet that of Abjuration does sufficient to satisfy all, who think, that Oaths are sacred Obligations: And here indeed this Oath, as it might possibly first  
lead



lead him into *High Street*, might there take him by the Hand and conduct him out of it into *St. Mary-ball Lane*.

Here then provided the Nature and Obligation of an Oath, *The Truth, the whole Truth, and nothing but the Truth* be strictly adhered to, Mr. B——w must stand acquitted by every honest Man, in this his Information. This I shall endeavour to enquire into.

The Number of Rioters which he first mentions, were about Seven, Art. V. and of these Seven, those against whom he informed, were Mr. *Whitmore*, Mr. *Dawes*, and Mr. *Luxmore*; and here, because I have as little Inclination to defend Jacobites as Informers, I readily allow, that *these Three Gentlemen* were guilty of the *treasonable Expressions* mentioned by Mr. B——w above; and the rather, because the Vice Chancellor had said, The Gentlemen had confessed the Truth of what Mr. B——w has charged them with; that is, the *treasonable Expressions*. Here I must observe, that tho' Mr. B——w through the Whole of Twenty-six Articles, in his Apology, has carefully avoided to

B

mention

mention Mr. *Luxmore* by Name, as guilty of uttering *One* treasonable Expression, using the general Term of *Seven or Eight* Gownsmen waveing their Hats, and uttering the most treasonable Expressions, ART. IX. and *one Part* crying; d—n K— ~~G—~~ and all his Assistants; yet, in this Number and Part, Mr. *Luxmore* must have been included from the Nature of the Relation and Information. This I presume to say, from the Authority which Mr. B——w's own Words have given me; he says, "That though  
 " severe Punishment was due to them by the  
 " Statutes of the University, for their Beha-  
 " viour to a Master of Arts, and therefore  
 " a Magistrate in the University; yet I com-  
 " plained of nothing personal, but as a Subject  
 " in consequence of my Oaths as a Magistrate,  
 " and as an Academic, in consequence of my Fi-  
 " delity to the University."

This Declaration proves, that Mr. *Luxmore* was conceived by him as *equally culpable of treasonable Expressions* with *Dawes* and *Whitmore*. If *Luxmore* only stripped to fight Mr. B——w, as in ART. VIII. and to rescue *Whitmore*, that was only an Offence against Mr. B——w and the University

verfity, and in ftrict Conformity to his own Declaration, of having no perfonal Refentment, and to his religious Regard for an Oath, he could not, furely, have informed againft Mr. *Luxmore*, as guilty of Treafon, unlefs he had uttered fuch Exprefions, and he had heard him. Indeed thefe Three young Men did confeff, they had fpoke treasonable Words, in the Manner Mr. *B——w* had told the Vice Chancellor they had been guilty of.

It remains therefore to examine, if Mr. *B——w* has, in this, ftrictly conform'd to the Nature and Obligation of an Oath, which fhould contain, *the Truth, the whole Truth, and nothing but the Truth.*

As to the Behaviour of the Vice Chancellor, I fhall wave all Confideration of it; he may or may not defend himfelf, as he fhall please. I fhall proceed to that Part which brings Mr. *B——w* before the Secretary of State; where he fays, “ In dutiful Obedience to His Majesty’s Commands, I readily waited upon His Grace the D—— of N——, in Perfon, and delivered the Information, AS DESIRED.”



- Here I cannot avoid observing, that the Words, *as desired*, seem to imply a double Meaning.

That is, whether his G—— desired B——w to give the Information, strictly conforming to Truth and Justice in every Part and Article; or he *desired* him to inform *conformable* to what he *desired* to have in it, and what would be more agreeable to his G—— Design,

Perhaps I may discover a better Reason for this Distinction than Mr. B——w is at present aware of, or imagines, that any of his Readers are acquainted with; be that as it may, I will endeavour to lay open what I know of the Matter.

As Mr. Dawes, Mr. Whitmore, and Mr. Luxmore, being the greatest Criminals in this rebellious Riot, were selected from the other Four, to be made fit Examples to intimidate others from becoming Offenders; and, as Mr. B——w says, no private Consideration urged him to seek a Punishment for them, I am obliged to allow them *ALL* equally guilty;

guilty: he acquainted the Vice Chancellor that they were so, he named them as the *most* criminal, and caused them to be sent for by the King's Messengers to *London*. Whence does it proceed then, that *these* being *ALL* *equally* guilty, as he had acquainted the Vice Chancellor and S—y of S—e, when he came to give Evidence, yet did not tax Mr. *Luxmore* with having been guilty of uttering treasonable Expressions?

This, as I believe, he will not chuse to answer himself; he must forgive me if I am so officious as to do it for him.

And now Mr. B—w I presume to speak to you: It seems, as your Zeal had first transported you beyond the Limits of your Oath, as a Magistrate, in exceeding the Bounds of your Authority, so in this case Zeal, though NOT for the *Royal Family* mixed with Ignorance as it certainly is in you, had determined you on the chusing wrong Objects for your Information.

It seems Mr. *Luxmore* was unknown to you; I mean from whence he came, or what was his Family or Interest; you did not know

know when you mentioned his Name to the Vice Chancellor, that his Father was *John Luxmore* of *Oakbampton*, a Person who had the absolute Power of returning Two Members of Parliament for that Borough, which he had constantly been engaged to do by the Ministerial Party. Nay, the S——y of S——e did not know who this *Luxmore* was, at first, against whom you informed; this, however, being at length discovered, and Interest made in his Favour, the loyal and conscientious Mr. B——w changes his first Accusation, and no longer said, Mr. *Luxmore* had uttered any treasonable Expressions.

Does not this then clear me, in distinguishing the Two Senses of these Words, Information, AS DESIRED; and does not the latter appear to all Men as the true Explanation of those Words. Will not this Discovery reveal a Scene to your Readers, which had before escaped their Eyes, and let in Light upon your Character that will discover more Cracks and Flaws in it, than can be stopped by all the Putty of your Apology.

It



It seems, Things were now beheld in another Point of View, and to be managed in a different Manner; Men equally guilty were not to be equally punished; to prevent this there was but One Way: Mr. *Luxmore* could not be dismissed untried, because the whole University knew him equally criminal; this would have raised a Clamour with much Justice, and yet he must not suffer with the others. There remained but One Way, which was, to preserve Appearances; to try him, and to get Mr. B——w to give his Information, AS DESIRED.

Accordingly, Mr. *Whitmore*, on Octob. 21. and Mr. *Dawes*, on November 4, were clearly proved guilty of the Treason. And, lastly, Mr. *Luxmore*, (purposely reserved till the last) on November 10, was acquitted. And here you say, I never charged him with *One treasonable Expression*; Declare honestly for Once? Was not this AS DESIRED? Is there a Man who can believe the contrary, that has seen the former Part of your Apology.

The

The Surprize, therefore, that many of your Readers have been under, at seeing Mr. *Luxmore* discharged and the rest found guilty, begins to disappear; they can now account to themselves how Mr. *Luxmore*, selected from Seven as a Capital Offender in treasonable Expressions, confessing his Guilt with Two Others, and who had been accused as equally guilty with *Dawes* and *Whitmore* to the Vice Chancellor, and S——y of S——e by you, that conscientious Reverer of Oaths, that loyalest of Subjects, that truest Friend of the University, was found not guilty, and that it was in consequence of informing, AS DESIRED, that he had never charged Mr. *Luxmore* with *One* treasonable Expression.

Will not the World, in consequence of your great Reverence for an Oath, wonder how you came to inform at all against a Man for treasonable Expressions, procure him to be sent for from the University by a King's Messenger, confined and tried for Breach of Duty to his King, for treasonable Actions; when after this you declare, you  
never

never charged him with any treasonable Expression.

If you mean by this, that you knew him not guilty, whence does it proceed, that he was seized, confined, and tried for Treason at your Instance; Is this conformable to Justice or your Zeal for Truth and Integrity; if you mean, by never charging him with any treasonable Expressions, that you concealed that Part in Favour of *Luxmore*, which seems to be the true Meaning of that equivocal Expression, What is become of that sacred Regard you have all along pretended to have for an Oath, which requires you to declare, *the Truth, the whole Truth, and nothing but the Truth*: Or what Attention should be paid to a Man, who changes his Information, AS DESIRED, condemns one and lets another free, equally guilty.

And now, Sir, with what Face can you presume to assert, that this Behaviour of yours sprung from the loyal Source of Attachment to His Majesty and His Royal Family, when you have screened a notorious Jacobite from that Punishment he deserved,



at the Desire of that Man who is the most notorious Enemy to the Royal Line. Is Disloyalty to a King in Favour of a M—— less criminal than in Favour of a *Stuart*? How have you preserved that Reverence and Regard for Oaths which you pretend to consider so sacred, when you have concealed the Truth? is your Conscience less spotless than your Loyalty, or your God more revered than your King.

How then dare you, who have been swayed against the Cause of God and your King, by the Means and Influence of a nefarious M—— to tax other Men with Perjury and Jacobitism, and to add, “I defy you” to say, *publickly*, you would not have acted “the very same Part that I did.” Is there a Man in this Island, who reads this Examination, that will publickly say, he would have acted as you have done?

With what Insult do you treat the human Understanding, when you pretend to vindicate your Actions of Information in an Apology, which you know is a Lye thro’ the Whole. Did you believe that no Man could lay open the whole Truth and Mo-  
tives

tives of your Information? Has Dr. King then asserted in these Words which follow, more than every Man now believes you are capable of doing. “ Observe the grand Informer, who roars so loudly in all Places against Jacobitism! double his Income, and I will venture all but my Soul upon it, that you may, if you please, make him an Advocate for the Pretender; then let the same Hand which raised him first from the Dirt, place him under a Dean’s Canopy, he will make a second Turn with great Satisfaction, and consent to hang his Jacobite Patron.”

Thus, Sir, having been proved as ductile in Conscience, as false in Loyalty; having given *Evidence*, AS DESIRED; to the Prejudice of His Majesty, concealed the Truth in Favour of his Enemies; having been obsequious in Affidavits to a *Sejanus* of a M——, what becomes of your following Affirmation? “ I do peremptorily affirm, that your (Dr. King) thus making Informers, who give *legal Evidence* in a publick Court of Justice, answer to the *Delatores* of Tacitus and the Ancients, is chargeable upon you, either as great Ignorance, or uncommon Immorality.” Do you

you imagine the Words, *legal Evidence*, and *public Court of Justice*, which you have distinguished with *Italicks*, can alter the Nature and Character of an Informer? It was neither the virtuous Motive of Conscience, the laudable Incentive of Loyalty, or Regard for Religion, that prompted your Information; because neither of these can influence a Man to screen the King's Enemies, and violate the Obligation of an Oath; Guilt or Innocence have influenced nothing upon you; from thence it is fairly inferred, that the whole Information against those who were punished, arose from the vicious Principle of *Self-love*, deaf to every virtuous Consideration,

Those who anciently, and now in the *Spanish* Inquisition, secretly and in the Dark laid their Informations against their Fellow Subjects, might possibly, nay probably, retain one Mark of an honest Mind, the Shame of being publickly known for infamous Informers; you, in open Court, in the Face of all that is awful, and that creates Reverence in Man, with conscious Concealment of the Truth, with unabashed Counterance, dared to inform, and swear against one Man  
for



for treasonable Expressions, and yet smother your Evidence against another of equal Guilt; to pursue Punishment, and seek Safety, at one Moment, for the same Act of Rebellion, the same Crime in two different Persons; at once the pretended Friend of our King, and Screener of Jacobites; unparalleled Audacity!

Where then is the Ignorance or Immorality in Dr. King's saying that you are an Informer, according to the ancient Acceptation of the Word *Delator*? the very Circumstance of a legal Evidence and publick Court of Justice, in this Instance, heightens the Ignominy and Detestation of you, in the Hearts of all honest Men; it adds Impudence to the other Infamy.

Thank Heaven, the Laws preserve us from Tyrant M——s and perjured Informers, employing their Assassins in the Dark, uncalled to Justice: without this, every Man would have Reason to tremble at the Thought of a B——, who can change the Nature of Information, at a M——'s Desire, and screen the Guilty. Thus then, the Brand of Informer must for ever rest upon you.

Indeed

Indeed there is One Thing in which I agree with you, that Dr. King's Translation of *Delatores hominum genus publico exitio repertum*, is falsely translated in, *repertum*, by the Word *born* for the Destruction of Mankind; the original and strict Sense is better, *found*, for the public Ruin, found and sent after by pernicious M——s, because their Hearts are capable of harbouring, their Tongues of uttering, and their Hands of perpetrating the most flagitious Crimes. To say, *born*, is to imply their Souls are of God's Creation; whereas, where it allowed by our Religion to imagine, that the infernal Spirit could be the Creator of Souls, such as yours must be attributed to his begetting. However, though he cannot create, it is acknowledged, he can fashion by acquaintance; Will you then still persist in saying, that as you are described in Dr. King's Apology, you are a Phantom, of his Imagination, a Bugbear of his dressing up, rather than any real Character, which can possibly exist at present; Are you not the very Being he describes?

What Arrogance in your Note, if Dr. King thinks proper to enter into a Discussion of this

this unparallell'd Performance as the Composition of a Scholar, he will be chearfully attended in that Enquiry. In the Manner that Sharks do Ships, I suppose from the Coast of *Guinea* to the *West-Indies*, to live on the dead Bodies which they throw over-board.

Would a Scholar have said, that *facere & non impedire idem est*, when in the Application it can mean nothing but this Absurdity, that he who had not prevented the Rioters from doing what was past, without his Reach or Knowledge, was equally guilty with them who committed the Treason, ART. XX. Excellent Application of those Words! you must be greatly warmed indeed, as you say, to utter so sublime a Sentence. Again, you tell us, Now Sir, to make *a few Remarks, and the Remarks shall be but few*, p. 26. Pray did you ever hear of a few Remarks, otherwise conceived than as a few Remarks, that you have thus wisely precautioned your Readers, that a few Remarks shall be but a few Remarks. Again, p. 34. "Hush, my good Doctor, or you may pull down faster than you built up." Is not this something like the *Irishman's Benefit-Night*,



Night, when he said, There were more in the House than it would hold. As to all Answers which you have pretended to give to what has been said in Dr. King's Apology, they are of a Piece with the rest of your Assertions. Does the Miscalculation of the Sum which you tax him with receiving for his Subscription, alter the Nature of your Lye, whether Three Thousand Guineas, or more than Four Thousand would have been the Sum the Falsehood consists in your asserting, he had received any Money at all on that Account, that Imputation still remains against you in each Calculation.

What Reasoning in these Words! That is, I think, Sir, saying, in effect, "That you have Four Hundred Friends always ready to swear to a Negative when you desire it." What Wonder or what Imputation, that an honest Man should have Four Hundred Friends ready to swear a Truth, in Opposition to an Informer's Lye. What Sarcasm or Argument lies in the Word *Negative*, in this Case? As to your being charged with selling Ale, it is not so ridiculous as you imagine. It is a  
Proof

Proof of the Meanness of the Soul of that Man, who could debase the most respectable Character of a Student of Oxford, and intended Divine, with the lowest of all Employments. It was the Presage and Presumption of your Mind, being adapted to the most dirty and infamous of all Transactions, an Informer. How will your Audience refrain from laughing, when hearing you the Preacher of Divinity and Morality, they shall recollect that the Divine who is thus dictating to a Congregation, clothed with a Surplice, used to be employed as his own Tapster, covered with a blue Apron; that those Lips which pronounce the Mandates of our holy Religion, were accustomed to be employed in crying, *Coming Sir, Coming; Score a Pint of Beer, No. 4. a Quart, No. 6. Is there no one answers there? What will you please to have, Gentlemen? Score a Quart, No. 8. You are kindly welcome Sirs,* and be accosted with, *Come Landlord I'll pledge you.* What a Dignity this Idea must add to the C— of W—, when it is heightened by the Addition of an Informer; and what Honour to those who placed you there?

Your shuffling about the political Considerations, as not saying, they were written  
 D by

by *Dr. King* is another unequalled Piece of Audacity. Did not you intend that the *Evening Advertiser* you mention, should throw the Sarcasms contained in it on *Dr. King* of *St. Mary-Hall*? Was it your Ignorance or Iniquity then which would have imputed an Act to him as a Doctor, Five Years before he was one? What Powers of Face you are endowed with. Again, in answering the Fifth Article, that *Dr. King* offered himself to sale both in *England* and *Ireland*, but was not found worth the Purchase? What Argument do you make use of, but this, that the general Presumption is against him? Whose general Presumption? That of you and a dirty College of Informers. Is there an Argument in all you say, that may not be more fairly urged in Favour of *Dr. King's* being displeased in seeing his Country made a Prey to Informers, Perjurers, Dunces, corrupt Members, and nefarious M——s; a just Reason for all that which the Doctor so feelingly complains of in his Writings?

As to his writing the *Dreamer*, you have it: But Heaven defend him from all such Interpreters as you are; the Bishops, however, are obliged to you for the Manner in which



which you explain the Knights of the *Rosy Cross* : and I believe, if none of them ordain more worthy Members of any Church than yourself, the whole Imputation of them will, by too many, be considered exactly as you have stated it, *a kind of denying the Faith in Christ.*

Every Paragraph you have advanced is equally capable of being turned to your Discredit and Dishonour, if there remains any Power of your receiving more of each, At length, p.42. so strong is your Disposition towards it, you can no longer refrain from your old Trick of informing ; it is against those who prevent the *Evening Advertiser* from being circulated.

You say, "The Arts practised to prevent the spreading of this Paper are astonishing; and perhaps, even you, Sir, are not acquainted with all of them. Servants under His Majesty, whose inconsiderable Appointments are advanced by the most extraordinary Indulgences, to equal nearly, or altogether those of the Lords of Admiralty ; even these Servants to His Majesty, Sir, have used every mean Endeavour to oppress it ; and this, too for no assignable Reason but its Opposition

to the *London Evening Post*." You mistake, it is for the Scurrility and Dulness which it contains; and though, p. 41. you declare, you shall never think it *ignominious* to defend the Government, which all Men are ready to believe; yet the Government at present thinks it *ignominious* to be defended by you, they imagine their Cause can be but little aided by Men of your Stamp, who have Confidence to inform them of a Plot found in Rags at Oxford Two Days before it was found, and dupe a M—— to expose himself by an Advertisement of a Reward for discovering what they are now convinced you alone can discover. Is it not then probable that the Shame of being defended by such a Champion, the *Evening Advertiser* and *Informers* being synonymous Terms, has stopped the Circulation of your Paper, M——s seldom chuse to have their own Ignominy propagated in Papers of any kind. Besides, the old Lust of informing in this Place, have not you outshot yourself a little in bringing so just an Imputation of Misconduct, on a M——r to suffer these Clerks to plunder their Fellow Subjects unproved and unpunished; Is not this a Proof that you know yourself Fibbing when you praise the present wise Administration; but it seems it is not that

that you are offended with any one's defrauding the King, if he is of your Party, you can conscientiously receive the News Papers without Stamps, notwithstanding you know your Publisher ought not to make use of more than those that are stamped, p. 43. What Right have you to that Indulgence more than any other Man? Why do you not discover this Fraud; this your Conscience permits? Was there ever an Author and Publisher so truly adapted to each other in their Consciences and Behaviour? Why did the Judge, you mention, desire you to conceal his Name in making the Information, unless he thought it infamous; Will you insinuate also that he was no Friend to his King? And now, Sir, will not the B——p, when he has read this Explanation of your Behaviour, blush with conscious Shame at the Thoughts of having given Holy Orders to such a Miscreant as you must appear to be?

What Remorse should the M—— then feel, who has thus dignified the most unworthy Priest in *Britain*, and disgraced his Religion? Can he be pardoned till you are reduced to your Original?

How



How will the *Royal Society* be excused from preferring Infamy to Probity, Ignorance to Learning, or an Informer to a Scholar? and what has Dr. *King* said against you which all Men do not agree in the Truth of?

And now to close like yourself, "Astothose bold Incendiaries, who can trample upon the most solemn Obligations, and defy the Almighty to his Face, by calling him to witness Engagements they have previously resolved to violate: In whatever Place such are found, all good Men will think of them with Horror, and detest them as the Scandal of human Nature. May such be expelled from every Society in the World;—from the Society of Mankind, and learn, by their Sufferings here, what the Heinousness of their Guilt, if unrepented of, will bring upon them hereafter." May this Imprecation, which is your own, fall on those who deserve it; we shall then see you deserted by all, but those, with whom it is an Infamy to be seen, marked as the Enemy of your King and Country in screening Jacobites, and as a Rebel to your God in profaning his Name.

10 EE 58

well

F I N I S.